

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

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## MISSIONARY.

*From the London Home Mis. Register.*

### WESTERN AFRICA.

GAMBIA.

*Wesleyan Missionary Society.*

Mr. Marshall thus speaks of the assistance he receives from

#### *Promising Native Laborers.*

"Five of our Young Men have begun to preach in Jaloof. Though my own knowledge of the language is not sufficient to enable me to express an opinion of their abilities or improvement, yet I am informed, by one who is able to judge, that they speak well, and make considerable improvement. This I can say, that the earnestness of their manner testifies that they only preach for souls."

At the end of February he adds—

"They give me great satisfaction. Their conduct is unblamable; and I believe that they are growing in grace, and in fitness for ministerial usefulness. I have lately assisted them in their studies, by lending them books; and occasionally meeting them, to converse on the Doctrines and Evidences of Christianity. I think there is every reason to expect that men of color will speedily be raised up, in West Africa, as preachers; but some time must elapse before the Missionary work can be entirely entrusted to them. We have some very promising young men, who have not yet begun to preach, but are likely to do so soon. Should the Committee think of increasing the number of laborers in this field, and I hope they will, there are two of our local preachers whom I would recommend, as likely to be very useful Assistant Missionaries, and who might be employed immediately."

The two natives here spoken of are, John Cupion, the Interpreter, and Pierre Sallah, a slave belonging to a Lady in Goree, who asks about 50*l*. sterling for his freedom: of Pierre Sallah, Mr. Marshall says—

"A few months ago he was sent for by his Mistress. We felt much at parting with him; his deep and unaffected piety, and his earnestness in preaching the Gospel, having endeared him to all. Being commended to the grace of God by the prayers of his brethren, he went, fully persuaded that the event would turn out for the glory of God. When he arrived, he commenced preaching in Jaloof, and teaching a few men to read. The Lord has so far bless-

ed his labors, that five men appear to be awakened to see their lost condition, and have begun to meet in class. One person, alarmed at such heretical proceedings, the people being principally Papists, made a complaint to his Mistress, and desired her to prevent him from preaching and teaching. But she, so far from this, encouraged him to go forward, and teach all who were willing to attend."

To Mr. Marshall, who afterward visited Goree, this Slave's Mistress

"—spoke of his conduct in the highest terms of approbation; and said that, since he had come home, there had been a visible change among her slaves. She never before had such good conduct, or such respect from them, as now: she, therefore, felt it her interest, as well as her duty, to encourage him to proceed."

### GREAT SUCCESS OF THE BIBLE AND TRACT CAUSE IN RUSSIA.

The Rev. Richard Knill and his coadjutors in St. Petersburg, during the last two years, besides distributing many thousand tracts and prayer books, succeeded in placing nearly ten thousand Bibles, Psalters and New Testaments in the hands of Russians who can read, but who never had a copy of the Scriptures before. About one-third of the books were presented by the British and Foreign Bible Society, and the rest purchased with funds contributed in England and Russia. Mr. Knill, in a letter to the editor of the London Evangelical Magazine, dated April 30th, gives the following outline of this interesting work, the whole glory of which he ascribes to God.

N. Y. Ob.

In the middle of September, 1828, two of my pious neighbors called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go, and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelli-

gence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts, and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh, yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away, I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the hay-market, which is the great resort of her countrymen, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence fled to all the surrounding villages, and in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarcely knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbors would accept the offer, and for this my own finances were sufficient; but when scores and hundreds were called for, I found that my funds would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminating I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to day; for the night cometh when no man can work."—These persons can work no longer; they are gone; quickly thou wilt follow them; therefore, oh, my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near. The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testa-

ments. "Next week," said she, "is my birth day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number of tens and hundreds.—Several of my beloved congregation joyfully and most efficiently co-operated in this labor of love; and some of them bought hundreds of copies, and travelled as far as from London to Exeter, in order to give them to those who had never seen a copy before. What benevolence; how cheering to look back in the evening of life upon a youth employed in this service! Surely it is worth going a hundred miles, if thereby we may furnish as many families with a directory to lead them to heaven. Oh, sir, if the whole could be told it would astonish you. It is the Lord's doing, and it is marvellous in our eyes.

We have also been favored in a very remarkable manner with means and opportunities for circulating religious tracts in various languages.

The Tract Society in London, generously sent us £10, whereby we were able to extend our efforts, particularly in the distribution of Finnish Tracts; and that dear and honored friend, Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors.—When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is now arrived, when knowledge of every kind is increasing, and religious knowledge in particular is spreading with a rapidity before unknown. Oh what a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favor!

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the school-master in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that

1,000 school-books will ultimately prepare the way for ten times that number of New Testaments. Amen. And may every one who reads this say, Amen; and let every one who hears it say, Amen; and may the God of mercy grant it for his dear Son's sake. Amen.

### PROTESTANT CATECHISM.

Q. What is the tenth error of the Papist?

A. Praying to saints and angels? "I do likewise believe that the saints reigning together with Christ, are to be honored and prayed unto, that they offer prayers to God for us, and that their relics are to be venerated." "Holy Mary, Mother of God, Virgin of Virgins, Mother of divine grace, Mother of our creator, of our Redeemer, &c. pray for us." "O! Michael the Archangel, I pray thee by the grace that thou hast merited, O! Gabriel, all the holy angels and archangels of God, succour me."

*Pope Pius' Creed. Virgin Mary's Liturgy. Devotions of the Romish Church.*—The invocation of saints and angels directly interferes with the mediation of Christ, and tends to divert the attention of men from his intercession, as the only meritorious cause of our acceptance with God. On no subject is the language of scripture more explicit than on this: it asserts the sufficiency and exclusiveness of the Saviour's intercession, in the most intelligible and unequivocal terms. "Jesus saith, No man cometh unto the Father but by me." "Through him we have access by one spirit unto the Father." "There is one God and one Mediator between God and men, the man Christ Jesus." The last citation is remarkably decisive. It asserts the unity of the Divine Nature, and the unity of the Mediatorship in the same terms. As the former excludes all other doctrines, so the latter excludes all other mediators. There is one Mediator in the same sense in which there is one God; and as the associating any other being with God in the exercise of devotion would be idolatry, whatever might be the specious and sophistical distinctions of human ingenuity, so the notion of associating other mediators with Christ Jesus, is an unhallowed and sacrilegious impeachment of the sufferings and the merits of the Saviour's intercession.

Q. What is your opinion? A. Praying to saints and angels is a dangerous corrupting of worship, and abominable in the sight of God. It is absurd and ridiculous. 1. They being not capable of hearing our prayers: Abraham is ignorant of us, Is. lxiii. 16. 2. They are not all real saints to whom they pray; nay, we know that the Pope has canonized many wicked men. 3. It has no warrant from the word, but is forbidden thereby. Matt. iv. 10, "Thou shalt worship the Lord thy God and him only shalt thou serve." 4. It is idolatrous; for in worshipping saints and angels, they do service to them which by nature are no gods, Gal. iv. 8. 5. It is injurious to the mediatory office of Christ. "If any man sin, we have an advocate with the Father Jesus Christ the righteous. 6. Angels have refused it. "See thou do it not, for I am thy fellow servant: worship God."

Q. What is the eleventh error of the Papist? A. Their doctrine of purgatory. "In

this divine sacrifice performed in the mass, the same Christ is obtained, and unbodily, who once on the cross bodily offered himself. It is one and the same sacrifice offered now by the ministry of the Priest, which Christ offered upon the cross; and this is not only rightly offered for the sins, punishments, satisfactions, and other necessities of the living, but likewise for those of the dead in Purgatory." *Creed of Pope Pius the IV. Council of Trent.* "I confessedly hold that there is a purgatory, and that the souls detained therein are helped by the sufferings of the faithful." *Pope Pius Creed. Bellarmine de Ping. Cap. l. Office for the Dead.*—"Purgatory is a certain place in which as in a prison, after this life, those souls are purged, which in this life were not fully cleansed, so that, being at length purified, they may be able to enter into heaven." *Council of Trent.* Purgatory exists, or it does not exist. If it exists, it does away with the atonement of Christ, or what is the same, it makes him only half a Saviour. If it does not exist, then the atonement of Christ stands, as it ever must, entirely sufficient to procure the redemption of mankind. Admitting the existence of Purgatory, there is no necessity of a Saviour, because the souls of men could be purged from sin by fire. But the Scriptures of truth tell us that the souls of believers are saved by the atonement of Christ, and justified to life eternal by his righteousness imputed to them, and prepared and made fit for heaven by the sanctifying influences of the Holy Spirit. Therefore there is plainly no necessity for an intermediate state of Purgatory.

Q. What do you understand by purgatory? A. There is no such place; the belief of it is both dangerous and groundless. Rev. xiii. 14. "Blessed are the dead who die in the Lord from henceforth, for they rest from their labor."

Q. Why is it dangerous and groundless? A. 1. There is no ground for it in Scripture. 2. They that belong to God can be no-where afflicted, but he is afflicted with them: "In all their affliction he is afflicted." 3. It denies the fullness of Christ's satisfaction. 4. Hereby the horrid nature of sin is lessened. 5. Because the Saints' confidence and comfort are hereby impaired. The desire that Paul had to be dissolved, was that he might be with Christ. Phil. i. 23.

Q. What is the twelfth error of Rome? A. Their doctrine of merit. "If any man shall say, that the good works of a justified person are the gifts of God in such a manner that they are not also the justified person's merits, or that the justified person does not truly deserve increase of grace, eternal life, and also an increase of glory, by those works which he does by the grace of God, and the merits of Jesus Christ, of whom he is a living member; let him be accursed." *Council of Trent.*

Q. What is the opinion of Protestants? A. That the reward of good works is not deserved by them that receive it. Because good works are rewarded merely out of mercy and grace. "Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work." "If by grace, it is no more of works,

otherwise grace is no more grace: but if it be of works, then it is no more grace, otherwise work is no more work."—2. Because eternal life is the gift of God. "It is your Father's good pleasure to give you the kingdom." "The gift of God is eternal life." 3. Because believers owe all to God, and therefore can merit nothing from him. "When ye have done all that you can, say that you are unprofitable servants. We have done that which was our duty to do." "What hast thou that thou hast not received? Now if thou didst not receive it, why dost thou glory as if thou hast not received it?" "Ye are not your own." "It is God that worketh in you, both to will and to do of his good pleasure."

A FULL RELEASE FOR POOR SOULS IN PURGATORY.—His Papal Holiness, Clement the 12th, 1738, most graciously privileged the Cathedral of Christopher in Mentz, so that every priest, as well secular as regular, who will read mass at an altar for the soul of a Christian departed, on any holiday, or any day within the octave thereof, or on two extraordinary days, to be appointed by the ordinary, of any week in the year, may each time deliver a soul out of the fire of Purgatory! —Protestant.

#### CATHOLIC SEMINARY AT BALTIMORE.

A merchant, in the West Indies, had two sons, whom he wished, from a reference to their future employment, to be well educated in the French and Spanish languages. Hearing that these were practically taught in the Baltimore seminary, he accordingly sent his sons to his brother, a merchant in New-York; to be placed as soon as convenient for him, at that institution, under the express stipulation with the Principal and his subordinate instructors, that no influence whatever was to be used, to pervert them from the Protestant religion; and that while in Baltimore, they should be at liberty to attend the worship of God, where their uncle should direct. On these conditions, the youths were left, and remained nearly three years. In the mean time their father died, and the charge of his sons devolved on their uncle. With all sympathy, he informed his nephews of their father's decease, and added that as soon as convenient, he should visit them. How great was his astonishment on his arrival at the seminary, when he discovered that all the promises made to him by the Principal and his inferior deceivers, were only false, Jesuitical, and violated. *No faith was kept with the heretic!*

Both his fatherless wards were perverted to Popery; had changed their names; and the elder of the two brothers, then 17 years of age, strenuously insisted upon being permitted to become a Jesuit Priest. In great and merited indignation, the uncle removed them to his own house in New York, and Dr.—added, "they are now pupils in Columbia College."

WICKLIFFE.

The above is from one of our senior Protestant Ministers.—N. Y. Protestant.

#### CALVIN, SERVETUS, AND SOCINUS.

The cry of bigotry and superstition and persecution will be echoed again and again. You will hear it repeated a thousand times that Calvin burnt Servetus, that the Puritans persecuted the Quakers and Baptists, and were the abettors of a gloomy and intolerant religion. This stale and silly slang is in the mouth of every enemy of religion, who has only wit enough to repeat what others have said before him; and has, time out of mind, furnished the standing topics of ridicule and reproach to all who hate the spirit and institutions of the Pilgrims. A sufficient reply is—Look at results. Men do not gather grapes of thorns, nor figs of thistles. The works of the Pilgrims speak for themselves. They furnish their own defence. But who are they that are so fond of raising the cry of bigotry and superstition? Are they the truly candid, the truly pious, the truly liberal? The very last characteristics to which such persons are entitled. They cry bigotry against others, but are themselves the greatest bigots; and are tolerant towards none but the enemies of evangelical truth and serious religion.

Be not moved then, my young friends, at the charge of bigotry, while you stand up in defence of essential principles, and show yourselves decided in supporting the institutions of your ancestors. The charge falls on others rather than yourselves; and furnishes an occasion of glorying rather than of shame.

But Calvin burnt Servetus, Calvin burnt Servetus—yes, Calvin burnt Servetus. He did not. He neither burnt him, or instigated his burning: He endeavored to plead him off from the sentence pronounced upon him by the Senate of Geneva, and to obtain for him a commutation of his punishment for something less severe. But what if he did procure the death of Servetus? Does this prove the Bible untrue, or the system of doctrine usually denominated Calvinistic, false? or that the Orthodox of New England hold that system just as Calvin taught it? or that they are advocates for the persecution and burning of heretics? Nothing of all this. Why then are all these things said? To bring reproach upon the truth, and to bring odium against the friends of evangelical religion.—But was Calvin, or the Puritans the only persecutors that ever lived? Did not Socinus, the founder of Socinianism, persecute Francis David, superintendent of the Socinian churches in Transylvania? Did he not procure his being thrown into prison, where after languishing six years, he died? Are not Christian men and Christian women at the present day, in various Cantons of Switzerland, persecuted, imprisoned, and banished from the country, for holding the evangelical doctrines, by those who style themselves liberal Christians? I am ashamed to state these things, and would not, but for the sake of rescuing the truth from perversion, and defending it against the reproaches that have been cast upon it. Let the doctrines and institutions of the fathers of New-England stand or fall on their own merits; but let no dishonest, illiberal measures be adopted to bring them into disrepute, or to arm ignorance or



prejudice against them. Those doctrines and institutions, my young friends, will bear examination. Examine them; examine them for yourselves; examine them in the light of God's word; examine them in the light which the experience of two centuries has cast upon them; examine them in the light which beams from the virtue, the intelligence, the piety, the happiness that so signally bless this fair portion of our land; and sure I am, that the effect will be a deepened conviction of their excellence, and of the duty of maintaining them.—*Rev. Joel Hawes.*

From the Canton (China) Register.

### MISSIONARIES.

In two works which have come to China this season, there are frequent references to missionaries.—Mr. Madden in his travels in Turkey takes every opportunity to caviil at and censure Missionaries. Dr. Philip, in his *Researches* in South Africa, warmly defends them. The effects of Missions, he says, are not to be confused to what constitutes their principal object. The exertions made to accomplish that object, bring innumerable advantages connected with the improvement of the world, in their train.—The extension of literature—the multiplication of books—translations into various languages—increase of Schools for the instruction of the natives—easy access to the literature of the east, &c.—are effects which have sprung from those exertions. With the translation of the Scriptures into the language of a kingdom, come translators, grammars, lexicons, type foundries, and printers, with all their literary and scientific apparatus. The literature of a country is brought into requisition, criticism and knowledge begin to circulate, and the collision of mind which arises from opposition of sentiment, calls the slumbering energies of a nation into exercise. Knowledge always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself in every direction.

When, says Dr. Philip, the intellectual culture of man is the object under consideration, the preceptor has credit given him for what he effects, without having his unsuccessful labors attributed to himself or his system. But missionaries are often tried by another criterion. While the objects of their mission have been declared impracticable, and treated with ridicule, they have been regarded as having done nothing, and calumniated simply because they have not wrought miracles—they have not exterminated every vice, and turned their converts into angels. But the husbandman does not expect a crop when he sows his seed; he must wait for it. Philosophers and projectors had a hundred and fifty years to try their skill upon the Hottentots, before the christian missions commenced their labors in Africa, and the poor natives were as far from a state of civilization, as they were at the first introduction of Europeans among them. The Doctor's belief is that to christianize, is the shortest and safest way to civilize, in opposition to the common way, civilize first, and christianize afterwards.

### AMERICAN OFFICERS ABROAD.

Extract of a letter from the Rev. H. G. O. Dwight, American missionary at Smyrna.

"We have had considerable intercourse with the officers of the American man-of-war ships since we have been here. Three of them were in port when we arrived—the Java, the Fairfield, and the Lexington. The Java is the flag-ship, commanded by commodore Biddle. We called upon the commodore soon after we arrived, and he very politely returned our call. We found captain —, of the —, a truly pious man. He is one of the few professors of religion, who are always decided advocates of the truth; and you may be sure this trait in his character is often put to the test, as he stands almost alone, having none in the squadron to second his views, but Mr. —, the chaplain of the —, who appears to be a man of kindred spirit. Captain —, a short time since, commanded the —. When he first went on board of her, he found the first lieutenant a Mahomedan in sentiment, and two or three other officers infidels; and a gilt star and crescent were hanging to the bow of the ship. The first order he gave was to the first lieutenant, to take down that ensign of Mahomedanism: and the second order was to have the ship made ready for divine service on the following day, which was the Sabbath.—The lieutenant could not, of course, refuse to obey the commands of his superior; but he begged to be excused from being present at the religious exercises on the Sabbath. Captain — told him he could by no means be excused, but must take his place as first lieutenant of the ship. And as long as captain — had command of the —, he assembled his men on the Sabbath, and read a sermon to them, together with the prayers of the episcopal service, as he is a member of that church. I have had very frequent and long interviews with him, and have rarely found a more interesting christian. Besides, he is a first rate officer, and on this account the commodore selected him as captain of his own ship, from two or three other captains on this station, older in command. How happy it would be, if our navy could be made up of such men!

There are three American houses in Smyrna—Mr. Offley, our consul—Mr. Stith, of Baltimore; and Mr. Langdon, of Boston. I have also been acquainted with several other families, particularly with Mr. Van Lennep, consul-general of the Netherlands, who has been very attentive, and rendered us many services.

"We have fixed upon next Monday, as the day for commencing our journey to Constantinople. We go by land, in company with a Mr. —, son of a wealthy gentleman in Baltimore. We also take a dragoman with us, and go under the guidance of a Tartar, a kind of official character, who fills the place of a guard, and also provides us with horses on the road, victuals, &c. We go on horseback to the sea of Marmora, (eight horses in all,) and there take a boat to Constantinople, and pay for the whole about thirty dollars each, including every expense.

"Your affectionate brother,  
H. G. O. Dwight."

## YOUTH'S DEPARTMENT.

### THE CENSORIOUS TONGUE.

When I was a girl, I remember spending a few days in the Christmas holidays amongst a party of young people, to some of whom I was little known, and in the gaiety of my heart I felt indisposed to lay any restraint upon a tongue too much habituated to the unchristian and unfeeling habit of quizzing. The first morning had not passed away, when a young Oxonian, in company with an infirm mother, called at the house where I visited; my eye was attracted by the numerous minute curls of his light hair, and the extreme nicety with which the arrangements of his stock and neckcloth had been made; and I discovered, or fancied I discovered, in his whole manner, a consciousness of his superiority in all these matters, and instantly decided in my own mind upon his character, as a young conceited collegian. He had no sooner left the room, than turning round to an old gentleman by my side, I said, somewhat pertly, "Pray, sir, were the young Oxonians in your days very conceited, or are times become very degenerate?" Before the old gentleman could make any reply, a very young lady, who stood near enough to us to hear what I had said, turned hastily towards me, her cheeks redening to her eyes. "I hope," she exclaimed, "that you were not alluding to my cousin in what you just now said." "I was alluding," I replied, "to the curled head of the young beau, that has just left the room." "And you never remarked," returned his young advocate, very warmly, "his gentle attentions to the old lady who was with him. He is reckoned one of the best sons in the neighborhood, and the curls upon his head ought not to have blinded you to the good qualities of his heart, which I am sure were sufficiently displayed this morning." As I saw the young lady's feelings were interested, I desisted in common civility, but in that simply, from any further animadversions on the young man.

The following day was Sunday: the service was performed by a venerable Welch clergyman, and though I conducted myself in the church with outward decency, and, as I thought, had been extremely attentive to the service, yet a variety of little peculiarities in the worthy preacher got hold of my mind, and were ready to become the subject of my discourse. As I returned along the avenue with my friend, the old gentleman, who was always ready to listen to my conversation, admiring, as I then believed, my wit: I suddenly exclaimed, "I never

heard the service performed by a Welch clergyman before. I really fancied myself on the other side of Cader Idris." "The service, in that case, would have been purely Welch," returned my companion gravely, and not a mixture of two languages." I replied, "I really wonder that a gentleman of enlightened education can put up with such mongrel English in his church," and I began to mimic, as well as I could, his phraseology. "And his gown and cassock, I am sure, were made by his eldest daughter, and his wig was certainly given him at the last visitation by the bishop, one I suppose that he had just laid aside." I was here aware that I was overheard by several young people who were following us, and who came nearer to us, attracted, I suppose, by my merriment, and by my remarks, which were not uttered in the lowest tone.

A young sprightly gentleman with whom I had had a little sparring the evening before, came close up to me on my left hand, saying, "May I request the favor of you to tell me the text this morning?" "Were you not at church, sir, as well as myself," I asked. "Certainly," replied he, "but I really concluded that you must have forgotten it." "Forgotten it," no, said I, "my memory is not quite so short; it was from the 15th chapter of the 1st epistle to the Corinthians."—"Charity thinketh no evil: charity suffereth long and is kind." "I must beg your pardon," said he, "I really could not help thinking that the preacher's pronunciation had prevented you from hearing the text." "And you thought it seasonable to remind the young lady of it," said my old companion on my right. "I did so," replied the young man, with an air of spirit and liveliness, "and the more so, because the good preacher's daughter is exactly behind us." I turned involuntarily round, and perceived that a young lady in mourning, neatly and simply dressed, had joined two ladies who were walking close behind us. I tried to discover from her face whether she had heard my remarks or no, but I could not quite determine the point. She was pretty, and had a remarkable sweetness and composure of countenance, but on my fixing my eye upon her, a bright color rose in her cheeks. She turned away, and walked in haste towards the house, more disconcerted than ashamed.

The following day, a party of young people in the neighborhood was added to our circle: among them were three sisters who were guests for the day, and upon whom my eye had rested as soon as they made the first appearance in the drawing room. My spirits were by no means depressed by the company, especially as my giddy tongue

quently collected about me some of the most thoughtless, and as I supposed, the most interesting of the company. We amused ourselves in various ways. After chatting with many of the company, I took my place on a settee beside my friend, the old gentleman, who, always fond of the society of young people, was now found a spectator of their amusement. At a very little distance from us were seated two or three elderly ladies, to whom I was entirely a stranger, and for whose appearance I felt little respect, wholly regardless whether they heard me or not.

I began to amuse, or to try to amuse my old companion by my giddy remarks about the various persons around us. Upon some of these my remarks were guarded, because there was that air of superiority, fashion and rank about them, which inspired my thoughtless mind with a feeling of superiority, or because they were persons well known to my companions. "And now," said I, "come the three graces. I do believe that these sisters have not been separate from each other for a single moment since they arrived. I wonder who made their clothes. They would not be ugly if they were better dressed. They are so provokingly neat, not a pin out of place, and one is the very counterpart of the other. They are exactly like the old crusader's three wives that we saw yesterday in the chancel. Don't you think they are?" I proceeded, looking up archly in the old gentleman's face, expecting to receive his tribute of laughter to my wit. He looked, however, to my mortification, unaffectedly grave. "I really cannot answer your question," said he, "but it is somewhat remarkable that you have called these ladies the three graces, for some of their elderly friends have, quaintly enough, given them the title to those three Christian graces of which our preacher spoke so much yesterday, and indeed the qualities of their hearts, their strong sisterly attachment to each other, with the beauty of their persons would not make them unfit representatives of these graces, were they to be personified in a picture."

"Do you know these young ladies then," asked I. "I do," he replied, "but more by heresy than personally. They have been placed in circumstances very peculiar for their extreme youth; circumstances which have made the excellency of their character very conspicuous: upon some other occasion I will relate their history to you, but I cannot do it at present, as their mother is sitting very near to us." I started, but instantly looking at the group of elderly ladies, I was not only aware from their resemblance that one of them was the mother of the three young persons, but from her manner I per-

ceived that she had overheard our conversation. In a moment of vexation and petulance I burst into tears, passionately exclaiming, "as long as I remain in this house I will not speak ill of any body. I am surrounded by cousins, and daughters, and mothers."

"You have come to the wisest resolution you have perhaps ever made," replied my good old friend, "only let me advise you to extend it beyond your abode in this house. At all times be careful of what you say of every body. In the true spirit of Christian charity, which our venerable preacher described on Sunday, look upon every person as your cousin, and daughter, and mother, and your eyes will be immediately open to see what is excellent in them and your feelings of ridicule will be softened and blunted. 'Charity thinketh no evil.'"

"But sir," said I, my pertinacity not wholly subdued, or my reason not wholly convinced, "are we not to censure where blame is due, must we call evil good and good evil?"

"Surely not," replied he, "the most glorious pattern and example of love that has ever been manifested to man, never confounded good and evil, and in his rebukes of the Pharisees, he perhaps went beyond what some of the nicer ears of this age would tolerate; for, I will say, it is one of the faults of the present day to fear to give to sin and sinners their real name." "Then sir," said I, "where have I been so much to blame?" "Sin must appear to be clearly sin before we openly rebuke it," returned the old gentleman, "and we are not to form rash and hasty judgments, but to apply this to our present subject, it is not sin my young friend that you have been finding fault with."

"It was something" said I, perty, "that did not please me."

"I have lived many years in the world," returned my companion, "and I have generally found that those persons who really fear sin most, and are most ready to rebuke it when need requires, are the least disposed to ridicule the lesser infirmities of their fellow creatures."

I looked up surprised.

"True charity," said he, "will lead us to fear and rebuke sin, it can never lead us to ridicule what is harmless."

"But surely," said I, "ridicule is a very useful thing."

"It is," said he, "the best remedy for some faults, and it will not be difficult to find out where it is lawful, if we seek to do so with an honest mind."

"Well then sir."

"Well then, to apply, you must allow me to say that in your mode of finding fault,

which is what in these days is called quizzing, there is seldom (I will allow, for charity, that it may sometimes exist) any real desire to benefit the cause of virtue by ridicule; but it proceeds most commonly from an ill directed exuberance of spirits, a poverty of mental resources, or a secret desire of gratifying some of the least amiable of our natural propensities. Cultivate real charity, and improve your understanding my young friend, endeavor to know yourself and then the sweet gaiety of your present days of youth will learn to flow in a thousand innocent channels for the amusement of social and domestic life, without depending upon those present fruitful sources of amusement, the errors, the deficiencies, and the negligence of your fellow creatures, and sometimes, even their unavoidable wants, their poverty, their infirmities, and in many cases their faithful discharge of small duties."

I was silent, I pondered upon this faithful advice, and though I was at that time interrupted by the departure of some of the party from hearing any more of these remarks, yet a deep impression had been made upon my mind. During the silence of the following night, I compared my thoughts, words, and actions with the law of charity, and found myself wanting in the balance. It was, perhaps, the very first time that I seriously began the habit of examining my conduct by the word of God. I availed myself of the very first opportunity that occurred the following morning, of communicating to my kind old friend, some, at least, of the reflections which had passed in my mind, and of cordially thanking him for his kind and faithful reproof, and in the warmth of my feeling I expressed to him my resolution, which I thank God that through his grace I have always been enabled, in some degree, to bear in mind, that "I would regard all my fellow creatures, as my cousin, and sister, and mother, and in such a tender feeling for their reputation, regulate my speech respecting them, according to our Saviour's golden rule of doing to others as we would have them do to us.

L.

*African Missions.*—Two coloured persons, by the names of Jones and Caesar, late members of the African Mission School at Hartford, were ordained by Bishop Brownell on the 6th ult. as missionaries to Africa. They expect to sail, together with a coloured teacher and catechist, by the name of Johnson, and an intelligent coloured female, who has been preparing herself as a teacher of infant schools, early in the ensuing month, from Norfolk, under the special patronage of the Colonization Society.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 2, 1830.

### CHANGES IN EUROPE.

Another arrival from Europe brings intelligence of intense and increasing interest from the continent. The revolutionary movements of France are becoming contagious throughout Spain and Italy. The issues of these momentous events are in the hands of an allwise Providence, who will turn them into scourges or blessings, as he sees fit. Humanly judging, we are not to expect every convulsion of such elements as are mixed in those countries, to subside as profitably and as wonderfully, as the present one has, thus far, in France. We remarked in our last paper on the blow which Papacy has received in that kingdom. If this liberal and enlightened act of the French Chambers, should also be imitated in the countries which are taking up their example, His Holiness will sustain a loss that he will be hardly able to repair, and a prospect be opened to the cause of evangelical truth for which its friends cannot be too thankful. The fall of one, and the triumph of the other, must, sooner or later, inevitably take place, and perhaps this is the appointed time.

### TYRANNY OF PUBLIC OPINION.

The editor of the New-York Observer under this head enumerates several complainants against that despotic, and self-erected potentate, "Public Opinion," and suggests for their behoof a means of relief which is quoted below. This despot seems to give most offence in the exercise of his moral and religious rule; which is certainly very strange. 'Tis an unlucky clime this, for a free one, that those who differ from the general voice and are fain to set themselves apart, have not the power to bid nor persuade *Public Opinion* to come and do obeisance where they sit. It would be, were not the subjoined remedy open to all—and were they not, in the mean time, open to the common privilege of venting their spleen in complaints.

The first of the complainants whom he enumerates, is *Fanny Wright*. Who says—that "moral liberty exists *no where*;" but particularly here, because of the "tyranny usurped by the matrimonial law" in stamping infamy on the "attachments of the human heart, simply because unlegalized by human ceremonies equally idle and offensive in the form and mischievous in their tendency" &c.

The next are the *Unitarians*. Dr. Channing their organ, says, "Because we live in a country, where the gross, outward visible chain is broken, we must not conclude that we are necessarily free."—"There are countless ways by which men in a free country may encroach on their neighbors' rights. In religion the instrument is ready made, and always at hand. I refer to opinion, combined and organized in sects, and swayed by the clergy." Pray, how is Unitarian opinion combined and organized, and by whom swayed?



The Nullifying party of South Carolina he places as third, who complain that "the control of the country is not in the hands of minorities."

"To these three classes of complainants, proceeds the editor, we may add a fourth, although belonging to another country, viz. the ministers of the late King of France; for, after the late elections in that kingdom, they also complained of public opinion, in language as bitter and as eloquent as that of Mr. Channing. They did not hesitate to pronounce its great organ, the press, the enemy of all valuable liberty."

"How shall we meet the clamor which thus comes upon us from all quarters—from members of the Holy and of the Unholy alliance? \* \* \*

"What can be done? We say, let Public opinion rule, with its free tongue and free press—for when it is right, it is the best of all masters, and when it is wrong, it gives every man a privilege which no other master will give—the privilege of setting him right. Besides Public opinion is the only really legitimate sovereign. And we beg to ask of those who wish to dethrone it because they are not pleased with some of its decisions who or what they intend to substitute? If they say with Charles X, "Our own opinion," we say again "Take care—or your first attempt to enforce it, like that of Charles, will be the last act of your reign. It is dangerous to war with Public opinion, even where it has been allowed only a limited sway—how much more in a country, where its right to unlimited rule is guaranteed by the first article in the constitution."

But Public opinion, it is said, is sometimes ignorant and bigoted, and is there then no remedy?—Yes; instruct it, enlighten it, liberalise it. This is the remedy of the orthodox. It is with this view that they are distributing their Bibles, and tracts, and planting their schools in every part of the land. *Gospel-light* is the Grand Paritan Catholicon—the sovereign remedy for all diseases of the body politic;—and if Dr. Channing, instead of shutting himself up in his dark study, and suffering his gloomy imagination to people the world with shadowy tyrants and chain-eaten souls, would walk abroad in the cheerful light of heaven, and entering the habitations of his humble orthodox neighbors, would endeavor to convince them, with the Bible open, of the grievous bondage they are suffering and inflicting, we will promise him that, if he does not succeed in making them Unitarians, he will at least rid himself of the dyspeptic visions which now disturb his rest."

#### ANNIVERSARIES IN VERMONT.

The General Convention of Vermont met at Rutland on the 14th ult., on which occasion several religious and benevolent societies held their anniversaries. The Convention sermon was preached by Rev. F. E. Cannon. The American Tract Society, we perceive, was represented by their agent Mr. Follett;—the Am. Board of C. F. M., by Dr. Cornelius;—and the Am. Bible Society, by the Rev. Dr. Proudfit. An address on Popular Education was made also by Rev. Mr. Rand, editor of the Education Reporter, before a numerous audience, accompanied by a statement of the Rutland County Lyceum; and on the following day the Convention took a resolution commending the principle of "such literary institutions as are designed to combine manual labor with a course of study." A committee was selected also to report to the next convention, respecting the Burr Seminary. A noble bequest of \$10,000 was made by the late

Joseph Burr, Esq., for founding this Seminary at Manchester; and the farther sum of \$5,000 had been made up by the inhabitants of Manchester: both on condition that another subscription of \$5,000 shall be added thereto.

The Convention concurred by resolution with the Gen. Assembly of the Presbyterian Church, and the Gen. Associations of New-Hampshire and Mass. in appointing "Thursday, the 11th of Nov., to be observed as a day of Fasting and Prayer, with reference to the better sanctification of the Lord's Day." At the recommendation of the Am. Ed. Society at its last meeting, the same day is appointed for Fasting and Prayer "with special reference to the more copious effusion of the Holy Spirit upon all who are preparing for the ministry."

#### CHURCH AND STATE.

The editor of the Vermont Chronicle, in catechising a correspondent on his meaning, of "authority," as exercised in Presbyterian church government, affords some relief to such as have taken fright at the approaching "union of Church and State." We make haste to quote it, meaning to be ever regardless of such rational fears.

"What, precisely, is the definition of authority, as applied to church government? The authority of Virgil teaches certain things about the Latin Language. The authority of the state of Vermont commands to do certain things. In which sense, or what other sense, is the word authority used, when applied to churches and the officers of churches?—This question appears to us to be very important.—It bears upon the frightful question of uniting church and state. The attempt to unite any authority, the existence of which is recognized by Congregational principles, with the state, would be as absurd as the attempt to unite Grammar with a steam engine."

*Western Asia.*—Letters have been received in this vicinity, from Rev. Mr. Dwight, which bring down the dates to the 14th of May. He was then on the eve of departing from Constantinople, where he had tarried about one month, preaching every Sabbath to a few English and American residents, collecting information relative to the object of his mission, studying the Turkish language, and making preparations for his journey into Persia. He was to go on horseback in Turkish dress, with a firman in his hand, and with letters of special introduction to the different Pachas, &c. He had twice seen the Grand Seignior, who eyed him and those with him very sharply, and afterwards inquired who they were. Mr. D. speaks of the face of the country as truly delightful; but of the inhabitants as wretched.—He was to leave two or three days after the date of his letters, and expected, before this time, if his journey was prosperous, to be at Tebriz, in Persia, a distance, perhaps, between one and two thousand miles, through a rough and perilous road. He speaks of the goodness of God, in opening before him a path of usefulness; and though lonely, he was not cast down or disconsolate. His path was through the place where Martyn died, and by the Black sea, thro' Erzroon, Georgia, &c.—*West. Rec.*

Boston, Aug. 21.—*Juvenile Magnanimity.*—A lad was recently called before the police court, for throwing a stone which struck a little girl in the eye—the respectability of the parties excited considerable interest, and drew many persons to hear the examination. The boy was bound to appear at the Municipal Court, and Col. M. was engaged as his counsel. Soon after the examination, another boy, about 12 years of age, called upon the counsellor aforesaid, and asked, ‘Sir, are you engaged to defend —?’ ‘Yes I am, why do you ask?’ To which the little fellow replied, with honesty worthy of his immortal grandfather, ‘because, sir, I throw the stone, and cannot suffer a comrade to be punished for a crime of my own commission.’ Well done—you are a fine boy; what is your name? ‘My name is —’ ‘Well,’ said the counsellor, admiring the noble heartedness of the lad, ‘will you tell the county attorney that you committed the act?’ ‘Yes, sir,’ said he, and immediately went to Col. Austin’s office for that purpose.—The friends of the injured girl, on learning these particulars, declined taking any further steps in the premises.

#### DREADFUL DEATH.

On Tuesday last, Stephen Karkett, 25 years of age, whilst employed under ground in a mine, in the parish of Newlyn, was, awful to relate, buried alive by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Karkeet answered with a firm voice, “I know all earthly power can avail me nothing; I feel the cold hand of death upon me—if there is any hope of my being extricated from this untimely grave tell me, and if not tell me!” Trevarrow at once informed him that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief; on hearing which, Karkeet exclaimed, “All’s well, it is the Lord, let him do what seemeth him good. Tell my dear father and mother not to be sorry as those without hope for me, ‘tis now only that I am happy; ‘tis now that I feel the advantage of a religious life; now I feel the Lord is my strong hold, and now I feel that I am going to heaven.” Here his voice failed him—he never spoke again.—*Falmouth (Eng.) Packet.*

#### THE SPIRIT OF A CHRISTIAN.

The following anecdote is from the “Memoirs of the life and character of Rev. Samuel Hopkins, D. D.” by Rev. J. Ferguson, of Attleborough, Mass. Dr. Hopkins was a native of Waterbury in this State, and a graduate of Yale College. He was settled pastor over a church in Great Barrington, Mass. in 1743, and afterwards removed to Newport, R. I. in 1770.

The Rev. David Sandford, late pastor of the church in Medway, Mass. had at an early age received a liberal education. The intention of his parents was to prepare him for the ministry;

but being destitute of religion when he arrived at manhood, his attention was directed to agriculture. As a farmer, he was located in the town of which Mr. Hopkins was the minister. They married sisters. But although thus nearly related, Mr. Sandford was a bitter opposer of the religion and preaching of his brother Hopkins. To him the preaching of Mr. Hopkins appeared contemptible and foolish; and on this ground he justified himself in giving only an occasional attendance on his ministry. But although he thus sought to justify his neglect of the instituted means of grace, his conscience was by no means easy. As an evidence of his state of mind at this time, and the rankling opposition of his heart, he afterwards mentioned, that while at work on his farm, on removing a log which had become embedded in the ground, his attention was directed to a number of very minute, and to him, uncommon animalcules. After observing them for a moment, he thus expressed the rankling feelings of his heart: “Hopkins says that nothing was made in vain, and for what were you made?” At the same moment crushing them beneath his feet, he continued, “There, that is what you were made for.” “Yes,” said a voice within, which spoke the language of conscience, “they were made to show forth the enmity of your heart against God.”

While thus indulging feelings of bitterness against the government of God, and for righteousness’ sake, against his brother Hopkins, the settlement of an estate belonging to their wives’ family, made it necessary for the brother-in-law to have frequent intercourse with each other. At one of those meetings, Mr. Sandford indulged his rankling spirit, by endeavoring to irritate his brother Hopkins. At length he succeeded. Mr. Hopkins left his brother’s house in anger. To Mr. Sandford, the irritation of Mr. Hopkins was a triumph. “There,” said he to his wife, “there goes your saintly brother. He professes to be a Christian, and is always insisting upon the necessity of a change of heart; see what a heart he has exhibited.” “And,” said Mr. Sandford, when afterwards relating the circumstance, “I felt that I had triumphed, and that was to me a night of joy. I had gained an advantage; my foot was on the neck of brother Hopkins, and I was determined to keep it there.” But next morning, Mr. Hopkins called upon his brother at an early hour. “I want to see your family together, brother Sandford.” When the family had assembled he proceeded: “Last evening I was angry; mine was not the spirit of the Gospel. I have done much to wound the cause of religion, and to prejudice you against it. I have had no sleep to-night, and I cannot hope to receive forgiveness of God, until I have asked your forgiveness. Brother, will you forgive me? and oh! do not form your opinion of religion from what you have seen of its influence in my example.” “And,” said Mr. Sandford, “as he left my house, his eye fell upon mine, and it pierced my heart. That placid look spoke of peace within, and of peace to which I was a stranger.”

The conviction of an essential difference between his brother’s affections and his own, which then fastened on the mind of Mr. Sand-

ford, never left him, until he hoped that in a new and higher sense he could call his brother Hopkins, *brother*.

#### APPEAL OF THE CHEROKEES TO THE HUMANE.

For the sake of those who cannot in their consciences yet decide whether a legal and constitutional defence may not be made out for fraud, cruelty, and oppression, we open our columns to one more appeal from the aggrieved Indians. From whence is this unchristian, ungenerous apathy, manifested by some towards one of the plainest cases that can be addressed to the conscience?—for that, and no other, is the forum to which the case should be brought. The child that plays in the street can decide it, and tell us our duty to the Indians. Is it because it is still regarded as a party question? It certainly is not a party question. It has been once made such, and once sacrificed to a political triumph, and a stain of infamy put by the means on the fair name of our country that will go down to history, unless we make haste to wipe it away. The parties, and the only parties, are an innocent, defenceless but determined band of patriots on the one hand, and on the other, a great, and powerful *Christian* nation—who ought not only to offer them protection out of common magnanimity and self-respect, but who have been paid for it, and in the words of this appeal, now hold “millions of acres” that were the express price of that protection. But suppose it is made a party question—has party spirit reached that pass of wickedness and corruption among us, that its partisans dare trample under foot every thing that is solemn in principle and dear in right, to attain their ends. We do not believe it. We are forced to believe that ignorance, except with the immediate actors in it, is at the bottom of much of this cruel affair? We think better of the morality and conscience of the nation. Misrepresentation and deception—industrious and wanton deception, is at the root of this apparent barbarity in the people of the United States. To deceive the public respecting the rights, the condition and the wishes of the Indians, their enemies have been long at work in circulating positive calumnies, as well as in contradicting the statements made by others of their improvement. They have wantonly reviled the motives of their friends; and endeavored, particularly, to traduce the missionaries who have testified so fully in their favor—and who, in the distinguishing spirit of *Christian* philanthropy, have sealed their veracity with godly lives and labors of love among them. But our countrymen are also chargeable with apathy. How else have the foes of the Indians been permitted to warp the judgments and shut up the sympathies of many, against the fate of a race that was before contemplated by all with compassion and gloom. The triumph of injustice and artifice has been mortifying in the extreme. One would think that the contrivers of the plot had been schooled in some hateful dynasty of the “old world,” to have become such adepts in the secret arts of tyranny. They had half persuaded this nation of freemen and

Christians that their conscience must be laid aside and their bowels of compassion closed in this matter, and that the bureaux of State should be hunted over for papers and parchment by which to measure their mercies to the oppressed—as soon as found to be torn up and cast on the winds.

The following feeling appeal is from *present* wrongs, and oppression now constantly in operation. It is made to “Americans” and good men everywhere for help—to “freemen,” to put in their indignant protest—to the benevolent, to persevere in their importunities—and to “Christians, for their prayers. Shall they be denied?

At a meeting of the citizens of Aquohee District, in the Cherokee nation, convened for the purpose of considering the present situation of the nation; the following resolutions were passed, and an address to the citizens of the United States adopted.

1. Resolved unanimously, that the unfeigned thanks of this meeting, be given to “William Penn,” for the substantial benefits rendered to our beloved country; by his able exposition of the grounds of our national rights; and of our relation to the United States; as set forth in his luminous numbers, on “The present Crisis in the condition of the American Indians.”

2. Resolved unanimously, that the thanks of this meeting be given to the Honorable Senators and Members of Congress, who magnanimously espoused our cause, and asserted our rights, and by argument and eloquence vindicated our claims, and repelled the attacks of our adversaries, in the United States’ Senate and House of Representatives.

3. Resolved unanimously, that the cordial thanks of this meeting be given to those philanthropic citizens of the United States who have interested themselves in our behalf, who sustained our cause in Congress, by the weighty arguments and high respectability of their memorials.

4. Resolved unanimously, that the thanks of this meeting be given to the independent Editors of public Journals, who have rendered essential service to our country, by freely circulating information, which has enlightened the public mind on the subject of our just rights; and thereby produced a strong feeling in our favor. And also to all those public spirited individuals, who by their eloquence or their pens, have contributed to place in a clear light, the arguments on which those rights are founded.

5. Resolved, that in the absence of any direct medium of communication with our friends; the foregoing resolutions and the following address, be sent to the Cherokee Phoenix for publication; in the hope these feeble expressions of our gratitude, may thus meet the eyes of those for whom they are intended.

#### To the Citizens of the United States.

##### FRIENDS AND BRETHREN,

The occasion of our present address, is one, which affects, not only the well-being, but the very existence of our country.

A course of policy, has of late, been pursued, with relation to us; which we consider to be at variance with the most solemn treaties, and which has filled our minds with painful anxiety.

Oppression is at this moment in vigorous operation, under the appellation of ‘Laws of Georgia.’ These overhearing and cruel edicts, are evidently designed, to exterminate us from the earth. Under the same banners of these pretended laws, are already marshalled for the purposes of rapine and plunder; a host of the most abandoned characters; who drive off our property, break the repose of our families, imprison our persons and threaten our lives. But these laws grant us no hearing; they afford us no redress.

We consider these doings, to be flagrant violations of those identical treaties, by virtue of which Millions of acres of land, *once ours*, are now vested in the United States; as the price of protection, against these very evils.

We have asked your Executive, for the stipulated protection; but it is not granted. We have petitioned Congress; but without success. We have assumed the

attitude of abject suppliants, in soliciting that, for which we have paid, in full tale; but we have met nothing but mortifying repulses. We are grieved. We are oppressed. What are we to do? where shall we look for succour? The arm of your President, heretofore potent, to enforce justice, has lost its wonted energy; he cannot help us.

The State of Georgia, in the vehemence of her thirst for sovereignty, has over-leaped her bounds. She tramples on our dearest rights, and frowns to silence the inter-rogatories of Justice.

People of America, where shall we look? Republicans, we appeal to you. Christians, we appeal to you. We need the exertion of your strong arm; we need the utterance of your commanding voice; we need the aid of your prevailing prayers.

In times past, your compassions yearned over our moral desolations, and the misery which was spreading amongst us, through the failure of game: our ancient resources. The cry of our wretchedness reached your hearts: you supplied us with implements of husbandry, and domestic industry; which enabled us to provide food and clothing for ourselves. You sent us instruction in letters and the true religion, which has chased away much of our mental and moral darkness.

Your wise President Jefferson, took much pains to instruct us in the science of civilized government; and recommended the government of the United States, and of the several States as models for our imitation. He urged us to industry and the acquisition of property.—His letter was read in our towns; and we received it as the counsel of a friend. We commenced farming; we commenced improving our government. And by gradual advances, we have attained our present station. But our venerable father, Jefferson, never intimated, that, whenever we should arrive at a certain point, in the science of government, and the knowledge of the civilized arts; then, our rights would be forfeited; our treaties become obsolete; the protection guaranteed by them, withdrawn; our property confiscated to lawless handitti, and our necks placed under the foot of Georgia.

The improvements we have made, we attribute in great degree, to the measures originated and carried on, under the fostering care of your enlightened Presidents, and associations of pious individuals among your citizens.

If your benevolence responded to our silent petitions, where we possessed no other claims than our wretchedness, and so other advocate, than the generous emotions of your own breasts; we feel assured that our appeal will not be disavowed, when we ask for justice at your hands.

Much industry has been employed, to misrepresent our condition. Our faults and our misfortunes and our defects, have been magnified; and unfounded odium has been cast upon our name, as if the worthlessness of our character, and the degradation of our condition, could exonerate the United States government from her engagements and annul the binding force of the treaties.

Sometimes our unsamable barbarism and deplorable degradation, are urged against us; and at others, our civilization, and our cultivation of the domestic and social advantages, resulting therefrom, are charged upon us, as unpardonable crimes.

It has been frequently asserted, that we are willing, and even desirous, to go to the west. We assure our friends it is not so. We love our homes: we love our families: we love to dwell by our father's graves. We over to think that this land is our Great Creator's gift to him, that he has permitted us to enjoy it after them, and that our offspring are preparing to succeed us in the inheritance.

This land is our last refuge; and it is our own. Our title to it has no defect; but the inferiority of our physical force, and this defect is amply supplied by our connection with the powerful and magnanimous government of the United States.

Respected and honored friends, permit us to speak plainly. Much has been done against us. Promises, rants and stratagems, have been employed. But we are still unshaken, in our attachment to the land of our birth, and we do solemnly protest, against the exercise of oppressive measures to effect our removal. We protest against the extension of the laws of Georgia, over

any part of our territory; against the occupancy of our lands, by U. S. citizens, in virtue of compacts between the U. S. government and another nation, with which we have no political connexion, and which possesses no rights, within our territory; against the removal of our boundary lines; and against the employment of money or other bribes, to corrupt our citizens and induce them to become traitors to their country; and against the distribution of our annuities amongst individuals: 'as, being all, contrary to the letter and spirit of our treaties.

We are greatly encouraged, in bearing up under accumulated wrongs, to know, that our rights are acknowledged and our claims advocated, by a great majority, of the wise, the honorable, and the virtuous; among the citizens of the United States.

Brethren, while we beg your acceptance of the imperfect expression of our unfeigned gratitude, for your past exertions; we ask, with the most earnest solicitude and respect, the continuance of your aid, in every way, which your wisdom and philanthropy may dictate; and trusting to the guidance of an all-wise Providence, we are encouraged to look forward, through generations yet to come, in the hope that the Cherokees will be still known on their native soil; that the light of truth, which already illuminates our horizon, will advance to meridian splendor, and that the magnanimous deeds of the vindicators of our rights, will live in the memory and the veneration of our posterity: long after our bodies shall have mingled with the dust.

Signed by order and on behalf of the meeting.  
CHOSTOSA, Chairman.  
JOHN WICKLIFF, Clerk.  
JOHN TIMSON,  
SWEETWATER,  
SITUAGI,  
KANEEDA.

### A SINGULAR CONFESSION.

A professor in one of the German universities, whose unconcern for religion, in general, was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends, astonished at this inconsistency, and asking him the reason of his conduct, he answered, "It is because I wish my children may enjoy more peace of mind, and more content in this life, than has ever fallen to my lot; and this they can obtain by no other means, than by possessing more faith than myself."

A similar acknowledgment is witnessed by the late Dr. Spence, which he received from a person of the same unhappy stamp, viz.

"The example of a perfect atheist is very rare, and has seldom been the object of my own experience: one, however, I knew, a jurist and statesman, well learned and of good parts; so well read was he in the Scriptures and divinity in general, that he might have passed for no ordinary theologian. He had, though a speculative unbeliever, maintained several *theses* with great success; on the other hand, he could, in his opinion, account for every appearance in nature, from a theory of matter and motion; still," says the relater, "with all his belief and unbelief, he frankly confessed to me, 'that he was unhappy.' And being then in a state of celibacy, further acknowledged, that 'should he ever change his situation, he was determined never to suffer the secrets of his heart to transpire to his wife and children, that in all externals, he would strictly conform to the church,' adding, as one of his philosophical and political reasons, 'that it was better to be comforted upon a false ground than to live without any consolation.'"



## THE GOOD TEACHER.

When you get your school filled, you have something else to do. When the hour arrives to open the school, be on the ground. Have your class collected. Don't wait to have them all come to you. Some will linger. Get hold of them in earnest, and affectionately lead them to the seat; and when the school is open, begin. See that every child sits or stands erect. Have them all around you, so that your eye can be seen. First fix the attention of every child. Call them by name when you speak to them. Be in earnest, as if you had a message for them. Talk plain English, and they will understand you. "What does this mean?" said a child to his teacher. "Why," said he, "it was a *rile* that was instituted under the *Mosaic dispensation*." The child stared at his teacher, but was none the wiser for the answer. Teach the children to speak distinctly. If they have repeated a few verses, and the class have gone through, you can put questions. "Who said these words? To whom were they spoken? What does this word mean? Where is that country? What does this sentence mean? If this is all true, what will become of you, if you die as you are?" &c. Then tell them a Bible story. Or you may tell them about some wicked child, or some good child, or about a good or bad man. Ask them if they know any other story or comparison. But let them be so directed, as to keep the important subject contained in the lesson distinctly before the mind. And when you have spent a proper time with the lesson, you can ask what their books are about, which they drew from the library. "Have you read them through? How do you like them? Well, then, you may tell me what you remember. Tell it in your own way." A teacher asked David what his book was about; and I listened to hear him tell the story. "Why," said he, "it was about a minister. He was a very good minister; and he went into a town where the folks were very wicked; and he stayed there as long as he could, and then cleared out and left them."—*FL. Chron.*

## TEMPERANCE.

*Extract from a Discourse delivered in the Fourth Presbyterian Church in Washington, Aug. 8, 1830. By J. N. Danforth.*

*The Side-Board.* I appeal to every candid man whether it is a friendly act to set poison before your visitor. It is just as certainly done in many parts of our land as the visit is paid. And the reason why it is done is because the invitation is generally accepted. Only refuse firmly; tell your resolution boldly if you have any moral courage, and you will seldom be asked a second time. When your friend visits you, never offer him the bottle. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him," saith a voice, which must be heard, if mine is not. If your guest be a temperate man, he does not desire your liquor. If intemperate, he ought not to touch it, for by so doing he adds fuel to the flame that is already consuming his vitals. But if you injured neither yourself, nor any one else

by drinking, young men have eyes, and they look at your example, not to avoid, but to copy it. Thus they may be, (as many in this way have been,) made drunkards by your example. I know a father, who seldom used the bottle himself, but permitted his sons to use it moderately, if they would drink at home. They are now irreclaimable *swots* in the morning of life.

*Disease.* According to a distinguished Philadelphia physician, half the adult cases reported under "Apoplexy, Casualties, Dropsy, Found Dead, Convulsions, Insanity, Inflammation of the Brain, Palsy and Sudden," are the result of ardent spirit. A physician of this city was lately sent for to visit a man 'in convulsions'; he found him a stout robust young man, about thirty-five years of age, but frenzied and raving. He saw, he said, terrific sights and heard terrible sounds. It was the *mania a potu, or madness from drinking*. He died in a few hours.

Dr. Sewall of this city informs me that, in his opinion, one-third of the cases which have come under his knowledge have been the result of this vice. And it is ascertained that two-thirds of the paupers in our Asylum have been brought there by intemperance.

*Example.* No class of men are bound to set this example more than the officers of the government of the United States. To you I would say, as a friend of my country and a minister of Jesus, banish ardent spirits from your parlors and your soirees. The public are prepared to sustain you. It is neither dignified nor polite to be seen presenting the bottle to your fellow citizens. You may by examples of temperance, do as much for the good of your country as by your official acts and influence. Those whose sphere is wide have responsibilities of proportionate dimensions.

## ECCLÉSIASTICAL RECORD.

The Rev. Richard Varick Dey was installed on Sunday last, as pastor of the Reformed Dutch Church in Vandewater-street, New York. Sermon by the Rev. Dr. Matthews.

The Rev. Cyrus P. Grosvenor has asked his dismission from the first Baptist Church in Boston.

The Rev. Wilbur Fiske has been elected President of the Wesleyan College at Middletown.

## SUMMARY.

The Messrs. Carrivill, of New York city, are about to publish the entire works of the much admired Rev. Robert Hall, of Bristol, Eng.

*State convention of Teachers.*—At a county convention of teachers in Genesee, a state convention was recommended at Utica, on the 28th day of October.

Baron J. de Rothschild has enclosed to the municipal commission at Paris, 15,000 francs, in aid of the subscription for the wounded, and the widows and orphans of those who fell in the late conflicts with the military in Paris.

J. Cam Hobhouse, one of the candidates for Parliament, has addressed a communication to the electors of Westminster, in which he states that he has transmitted to "that great and good man, M. de Lafayette, £100, in aid of the subscription so nobly commenced by his Royal Highness the Duke of Orleans, for the relief of afflicted families in France."

From the Connecticut Observer.

### HARTFORD COUNTY TEMPERANCE SOCIETY.

*Its meeting at Bristol on the 27th of July, and at Granby, Salmon Brook, on the 14th of Sept. inst.*

There is nothing like experiment. The patent machine that looks well on paper or even in the work-shop, may not operate when you wish to use it. So, it has been said, the system of total abstinence seems plausible, but people will never adopt it, or if they do, they can never reduce it to practice. If you may live without spirituous liquor, you cannot labor without it; at least in some cases. It may be practicable to "winter" the principle of abstinence, but to "summer" it is another thing. *Haying and harvesting*—then, say what you will, cold water will not do. Haying and harvesting! There is terror in the very words that seems to make some men's hearts die within them. But it is only in the words; there is none at all in the things themselves.

The past season afforded a fair opportunity to test the principle of abstinence under the combined pressure of heat and toil. Many who had been sorely frightened, mustered resolution to make an experiment for themselves. The result is a new triumph of the principle. There comes in from all parts of the County, testimony on testimony to its universal practicability, and to its invariable efficacy. It is found every where that, while the brandy-drinker has to sit down in the shade or to retire from the field, the "cold water" laborer can bear the burden and heat of the day without inconvenience or injury; and after he has done his own work, can assist his unfortunate neighbors who as yet know no method of originating motion, even in a burning atmosphere, except by steam.

One experiment, made in the extremity of the late unusually hot weather, seemed at first to portend a disastrous result. A gentleman who had a very large field of grain to gather, employed a number of hands. Though he furnished no poison, yet one after another was taken sick. What could be the matter? Why were some thus infected as with some deadly contagion, while others retained the vigor and even the freshness of their strength? Could it be that even one individual had been prostrated by cold water? The mystery was at length revealed. It was discovered that, as many as had become sick, had taken poison, though their employer furnished none—having themselves brought their bottles into the field by stealth.

Here is an experiment which may afford a lesson of instruction to those who have not yet learned that it is no way to withstand a fire without, to kindle another within: that no man is likely to kill himself with water, unless he previously kill himself with brandy or whiskey. Here, too, is an instance of retribution which, we hope, will bring to the ears of every tippler and every sipper the timely admonition,—*"Be sure your sin will find you out."*

We have not space even to allude to the multitude of interesting facts reported at Bris-

tol and Granby. It is evident that a large proportion of the most respectable and substantial farmers in the County have resolved to see what they can do without the maddening inspiration of alcohol. And some of them can hardly believe it that they have actually passed through the memorable period of haying and harvesting, without a recurrence of the usual bustle, and tumult, and waste of property, and prostration of strength, and depravation of morals. They have, however, had a taste of liberty which, we trust, will inspire them with decision and perseverance to maintain their independence of the most oppressive of all tyrants.

It gives us pleasure to learn by a Delegation from the Temperance Society of Litchfield County, that the same revolution which is commenced here, is in steady and hopeful progress there. May it speedily pervade the length and breadth of the state.

The additions since the last report amount to 201; making the whole number 5,357.

An address was delivered at Bristol by the Rev. Dr. Porter of Farmington, which we have already had occasion to notice. Addresses were made at Salmon Brook by Seth Terry and Jared Griswold, Esqrs. of Hartford. The audience testified by a fixed attention, a profound silence, and even by the high tribute of tears that the right chords were touched. If any were present who suppose that priest-craft has originated and kept up the Temperance efforts, they must have had the mortification to observe that the same craft is found in more than one profession. They may call it what craft they please. Only give us enough such craft, and the sorest scourge that has ever fallen upon the nation, shall be removed, and the people healed of the deadly wounds which it has inflicted.

The next (which is the annual) meeting, will be at Farmington, on the 20th of October.

S. CROSBY, Secretary.

### REPORT ON THE SUBJECT OF DISCIPLINE.

The following Report of a Committee appointed by the Hartford County Temperance Society, has been adopted and ordered to be published. Attest. S. CROSBY, Sec.

The Temperance Society being a voluntary Association, unprotected by the laws of the land, its existence depends upon the purity and exemplariness of its members. If they abandon the high ground of "entire abstinence," the Society will fall into contempt, and the great object for which it was formed, be defeated. It is to be expected that unworthy members will be found in this, as in every other association whose design is to promote virtue and good order. Some have unquestionably joined the Temperance Society from motives of self-interest. Some because the object aimed at was generally approved of by respectable people around them; and others because they feared, should they withhold their names, they would be classed with the intemperate. Many of these different classes, notwithstanding the impurity of their motives,

will probably regard their pledge as sacred and practice upon the principle of entire abstinence; while a few who have always been accustomed to drink a little, and never realized the sin and the evils of intemperance, will trifle with their pledge and yield to the allurements of the tempter. It is also to be feared that some who have never resolved to refrain from the use of strong drink, have yet taken refuge within the sacred enclosure of a Temperance Society, that they might there indulge themselves occasionally without suspicion.—And there may be others long accustomed to the daily use of ardent spirits, who have been convinced of the evils of the practice, have resolved on amendment, and given their names to the Temperance Society, who yet have not enough of moral courage and decision of character remaining, to withstand the sneers and solicitations of their former associates; and when the bottle is put to their mouths, they will yield to the temptation, and fall again into the snare of the wicked one. This is not mere speculation. Instances have occurred of relapse into former habits of intemperance; the sacred pledge has been violated—the solemn engagements have been broken. And the question arises, what shall be done? Your Committee are persuaded that there is but one course which can be pursued with safety.—These unworthy members must be cut off. The purity of Temperance Societies must be maintained with jealous vigilance. Every thing which would mar the beauty or destroy the symmetry of this noble super-structure must be carefully removed. In accordance with these views, your Committee would respectfully submit to your consideration the following resolution:—

Resolved, That it be recommended to the Auxiliaries of this society to adopt the following method of discipline; Whenever there is reason to apprehend that a member of any Auxiliary has violated his pledge, let a Committee be appointed by that Auxiliary whose duty it shall be to investigate the case immediately; and if they find that the member has violated his pledge, to converse with him seriously on the subject, and to report to the Auxiliary at their next meeting. If the offending member express regret at his relapse and a disposition to renew his promise, let nothing further be done; otherwise, let a vote be passed by the Auxiliary directing their Secretary to erase the name of the offender from the list of members and to make a formal declaration in the meeting that the name is erased. *ib.*

#### INFANTILE TEMPERANCE.

—“She fed it to him.” These were the very words. They were uttered by a little girl as she came running from the apartment of a mother, and her infant, to tell it to a play-fellow. The child had been taught to detest “the accursed thing,” and as she gave the intelligence horror was depicted in her countenance. It was all understood, and the words have made a deep impression on my mind.

“She fed it to him.” *She*, whose heart must have been warmed with at least instinctive love

for her offspring, thus afflicting him with a curse as baleful as his most deadly foe could wish! *She*, who, like other mothers, must have hoped to see her son one day rise to some station of honor, thus preparing him to exert an influence as deadly as the breath of the African Simoom, and finally for a death of infamy. Yes, *she*, to whom God had entrusted a little immortal, that she might teach him the way of wisdom, and guide him in the paths of peace—thus early plunging him into that whirlpool whose vortex is Death and whose abyss is Hell!

“She fed it to him. What mild and gentle nourishment was it which she gave to her little one? Was it that food which a kind providence had provided, or was it any thing which, however it might please, could never injure! No—no—it was a poison, pregnant with tenfold death. Death to the peace of those who might hereafter be bound to him by any ties of tenderness—death to all his earthly joys and all his hopes of future bliss.

“She fed it to him”—to her son—on whose arm she hoped to lean for support when manliness should have settled on his brow, and age have clothed her head in white. But alas! should the sickly thing survive and in his after-life produce such fruits as we might expect to grow from seeds like these, his mother must reap bitterness indeed. If she leans on him for aid, she leans upon a broken reed, that sooner or later will pierce her to the very soul. And all this because “he loves it”—because “he cries for it!” For these were the excuses the mother made. Supposing then he should cry for an open razor for a play-thing, would that be given him? It might with perfect innocence compared with this. For then, when he once had learned by sad experience the nature of that dreadful instrument, he would cry for it no more; but in the other, the desire increases in proportion as that desire is gratified, till the love of ardent spirits becomes almost constitutional, and sottishness almost physically necessary.

If this should meet the eye of a single mother who is given to this practice, as she regards the credit of her family, as she desires peace in her old age, as she *truly* loves her offspring, as she fears the curse which heaven has denounced against all drunkards, let her BEWARE, nor ruin her child in body and soul.

Gambier Obs.

#### OBITUARY.

DIED—In this city on the 24th ult. Henry Daggett, Esq. aged 90; on the 25th ult. Mr. Levi Andrews, son of Professor E. Andrews, Principal of the Female Institute in this city, aged 19. He was a member of the Sophomore class in Yale College.

At Cheshire, on the 8th ult. Mr. Stephen Ives, aged 82.

At West Haven, on the 26th ult. of the pulmonary consumption, Mr. John F. I. Pickering, aged 40, formerly of Hampshire, England.

At Waterbury, on the 19th ult. Mr. Artemas Hoadly, aged 39.

At Columbia, S. C. on the 6th ult. of consumption, Mr. Cornelius Bull, aged 24, of Milford, Conn.

At Peru, Tompkins Co. N. Y. Rev. John Alexander, a missionary in the service of the H. M. Society.

## POETRY.

## THE BETHEL FLAG.

[BY W. B. TAPPAN.]

O BRING the peaceful banner nigh,  
Whose blazon tells of holy love,  
And spread the standard to the sky,  
Whose wavy folds reveal the dove.

'Tis done! and on the soft winds now  
I see its streaming curls recline,  
And deem it as a second bow  
Of promise, and the blessing mine.

Flag of the pure and azure heaven!  
How lovely is thy bearing here;  
Free as the breezes round thee driven,  
Is thy sweet errand on the ear.

Thou markest not the hurrying keel,  
Whose foamy path leads on to gold;  
Thy nobler freighted barques conceal  
Gems, Tyre and Tarshish never told.

Thou ledest not the armed host,  
Thou art not in the battle's hum;  
No trump sings of thee, round thee roll,  
No thunders of the stirring drum.

But unto thee are gather'd men,  
Whose only panoply is prayer;  
And where thou wavest, lofty hymns  
Discourse along the listening air.

Thou giv'st to patriot gaze no star,  
Nor stripes, a glorious augury;  
Yet token of victorious war,  
Thy beaming symbols seem to be.

For they type One, whose temper'd shield  
Shook off the hurling darts of sin;  
When he trode once no doubtful field,  
Imperishable crowns to win.

They tell unto the ocean-toss'd,  
That He who spans its floods can save:  
And that for him, the well nigh lost,  
The ark yet lingers on the wave.

They herald joy to the oppress'd,  
And ransom to the sons of thrall,  
And shadow forth to labor rest,  
In music of Salvation's call.

With voice of psalms, then to the skies  
Unfurl the flag—a type of love;  
The answering anthem's shout shall rise,  
When they reveal the Holy Dove.

## PREJUDICE.

The following forcible and beautiful delineation of prejudice, is ascribed by Hugh Worthington, a late English divine, to the celebrated Dr. Price:

"Prejudice may be compared to a misty morning in October; a man goes forth to an eminence, and he sees at the summit of a neighboring hill a figure, apparently of gigantic stature,

for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet—and, perhaps, the person he had taken for a monster, proves to be his own brother."

*Philosophy of Religion.*—True philosophy is only the thin cloud of abstractions, which gradually rise from the fragrant plants in the rich garden of God, and without this garden it is nothing.

Sir Isaac Newton said, a little before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the shore, and diverting myself now and then in finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Lewis the 14th once said to the eloquent Massillon, "I have heard many preachers with whom I have been very much pleased; but I can never hear you without being displeased with myself."

## NOTICES.

The Annual Meeting of the Female Auxiliary Bible Society of New-Haven, will be held at the Lecture-Room in Orange-street, and an address delivered before the Society, on Wednesday Oct. 6th, at 3 o'clock, P. M.

The Annual Meeting of the Consociation of the Western District of New-Haven County, and also of the Association of the same district, will be held at Middlebury, on Tuesday, the 19th of October. The Conference of the Churches for Oct. will be omitted.

H. A. PARSONS, Register.

Orange Sept. 29, 1830.

*SCHOOL FOR YOUNG LADIES.*—The Winter Term will commence on Monday October 4.

C. HERRICK.

New-Haven, 1830.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 23, 1830.

H. Camp, Ebenezer W. Case, G. W. Jermain, E. S. Barnum, Benjamin Sage, William Ray, Lemman Sherwood, S. Tracy, S. Buckley, E. M. Dowd, Raphael Stone, William J. Smith, Joseph Cowan, G. W. Stewart, Merritt Welton, William Hodge, George Bellamy, Samuel Henderson.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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